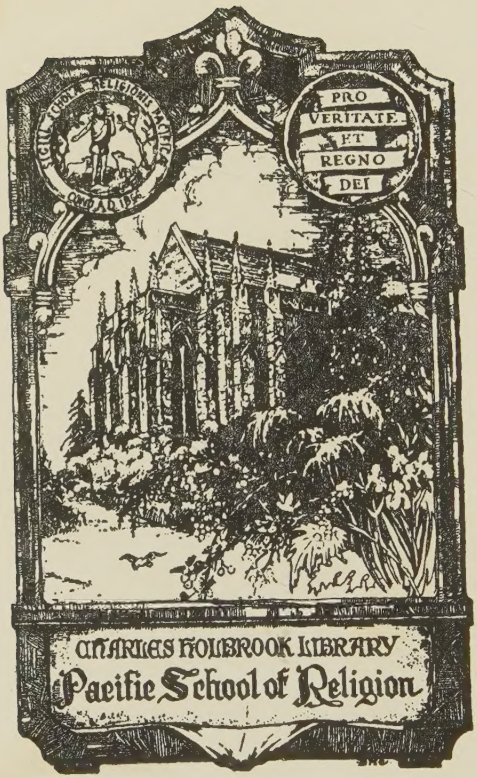
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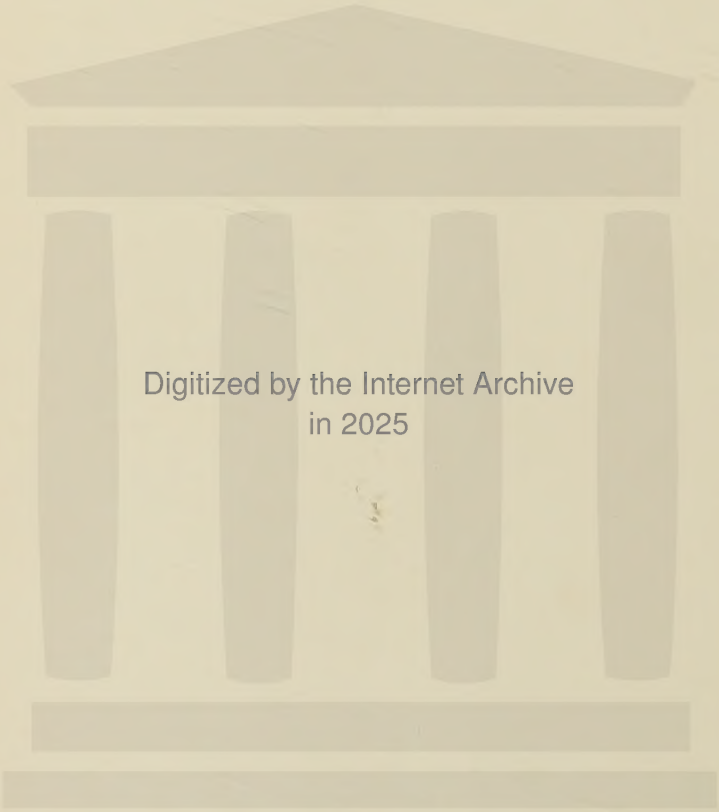
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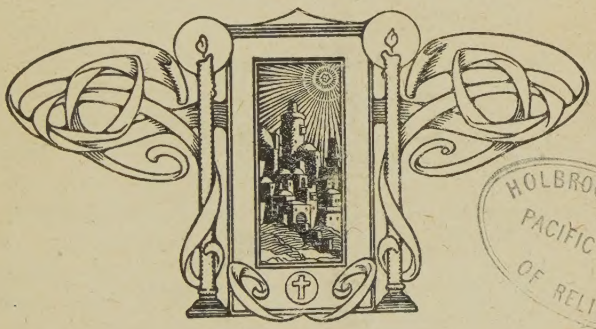

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Gaius Glenn Atkins, D.D., L.H.D.
Editor

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THE MINISTER'S QUARTERLY

Contents Vol. IV, No. 1

PAGE

I. *Dwight L. Moody* 3
RAYMOND CALKINS, D.D.

II. *1948 Summer Schools for Pastors* 7

III. *New Methods for the New Day in the Christian Church* 8
THE REV. ALEXANDER B. FERGUSON

IV. *Facts* 10
THE REV. FREDERICK L. FAGLEY

V. *A Poem for Palm Sunday* 15
THE REV. FRANK E. HENRY

VI. *On Being Shut In* 16
THE EDITOR

VII. *Spiritual Messages out of Modern Europe* . . . 19
THE REV. FRED SHERMAN BUSCHMEYER

VIII. *Seminary Students Exchange* 23
THE REV. JOHN W. ABBOTT

IX. *Statement on Congregationalism* 29
DR. SIDNEY M. BERRY

X. *A Service of Consecration and Installation* . . . 30
THE REV. GEORGE LORING THURLOW

XI. *Concerning Future Baccalaureates* 31
THE REV. FRED R. MORROW

XII. *"When I Retire"* 32
THE REV. LAWRENCE A. WILSON

XIII. *Commissioning Service for Delegates to the General Council* 34

XIV. *Homilies and Potatoes* 35
THE REV. MAX STRANG

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Dwight L. Moody

Raymond Calkins, D.D.
Cambridge, Mass.

MOODY'S birthday falls on February 5. That day is known as Founder's Day at Northfield, d each year addresses are made at the ools there on the personality and work the great evangelist. It is appropriate t in the February issue of the QUARLY an article should appear on the aracter and career of the man. I knew r. Moody personally. I have heard him each. In 1895, just four years before s death, I attended a student's conferce at Northfield which he conducted in rson. This article is thus written from y personal memories of the man, as ell as from what I have read about him. The question is, how are we to account r him? He was reared in comparative verty, had only a rudimentary educaon, began life at the age of fourteen as shoe-clerk in Boston, and was a youth no particular promise. His Sunday hool teacher in Boston later wrote of m: "I have seen few persons whose nds were spiritually darker or who emed more unlikely ever to become a ristian of clear decided views of Chrisn truth, still less to fill any sphere of tended public usefulness." Such were e beginnings. Yet he became one of e greatest, best-known, most loved and nored and influential men of his genation, who made a permanent impresn upon millions of lives in Europe as ell as in America by his preaching, and t for his monument the schools in Northld, the institutions in Chicago, and the orthfield Conferences which still proundly influence American religious life. ow how are we to account for such a reer?

The man had his natural endowments. r one thing, he had superb health, extraordinary physical and nervous vigor. He was a short, thick-set man. His head was firmly planted on his shoulders. In spite of his superhuman labors, he possessed a mental as well as physical well-being that lasted all of his life. His health was exuberant and overflowing. This was the basis of his optimism, of his joy in living, of his love of fun, of his abundant friendliness with all with whom he came in contact. Here was no recluse or ascetic or mystic; rather, a robust, sturdy, hearty human being. His energy was an astonishment to all who knew him. He seemed absolutely tireless. There is no record of failing strength down to the very end of his life.

Again, he was endowed with native shrewdness, keen intelligence, capacity for swift and unerring judgment, a mind that was alert, observing, versatile. Books and abstract thought were not in his line; he knew little of history, philosophy, science or poetry. The only book he really knew was the Bible, but that he knew by heart and from cover to cover. But no man of his day had a more penetrating intelligence or sounder judgment.

Once more, he possessed great business capacity. He was a born executive, a natural leader. No general ever mapped out his campaigns with finer strategy than did Moody his evangelistic enterprises. He knew how to use men, and the men whom he used were quick to recognize and to respond to his leadership, took orders from him gladly. His business instincts were akin to genius. He made his decisions swiftly, and men of wealth accustomed to great enterprises in the financial world trusted him and gave him the money that he needed. That, too, was a natural gift.

There, also, was the broad humanity of the man. In this he resembled Abraham Lincoln. He loved all living things: birds and cattle, dogs and horses. But most of all he loved human beings, high and low. He had natural kindness and sympathy. Among his friends were the cultured and high-born: men like the Chancellor of England, Lord Shaftesbury; Henry Drummond; George Adam Smith; William E. Dodge; and the low-born, the lowest-born, the outcasts and the derelicts. And Moody's love of men was not a general charity, a genial humanitarianism. It was a love which reached to the depths and had for its most passionate purpose the saving of men from the love of self to the love of God. That was Dwight L. Moody. He was simply "a magnificent agency for the bringing of God to man and man to God." From the beginning of his life to the end of it, such love dignified, ennobled and gave stature to this man.

His vast humanity was born in him, was one of the secrets of his power. There was no room in his nature for resentment or anger. He had his critics, his slanderers. He was attacked on the ground of commercialism, accused of seeking his own personal ends of ambitions that centered in himself. Every one of these charges was disproved. Yet he never showed a trace of animosity toward his detractors. He lived up to the Sermon on the Mount, to the New Testament doctrine of love even to one's enemies.

And then, there was the native honesty of the man. "The basis of Moody's character was an inveterate aversion to all forms of shame, unreality, pretense, double-dealing." He handled large sums of money. But no breath of scandal ever touched him. The money passed not into his hands, but through his hands. Money did not interest him except for what he could do with it for others. And this native integrity and transparent honesty were another source of his influence. Men knew that they could trust him. This too was a part of the natural character of the man.

So, too, were his gifts of speech. The gift of tongues was born in him. All that was needed was practice and opportunity, and he had both in plenty. He cultivated the gift, but the gift itself was in him.

Now put all of this together, and you have a grandly endowed man. But all of this put together does not account for him. Beneath all of it lay the fact that he was an absolutely God-surrendered man. For Moody's one dominating passion was to be used of God for the doing of the work of God. Thus Moody's conversion was the pivotal fact in his incredible career. Yet when we go back to this central and determining event, we find it to have been a very simple thing. It was not accompanied by emotionalism of any kind. It was a simple act of the will. But that act was deep and final. It reached to the very springs of action and from that hour dominated his life, controlled all that he was and all that he did. And what a life it was that Moody won by this complete surrender of his life to God. He was a supremely happy man. He was riotously happy. For him, life became better and richer as time went on. He was happy in his home and family life, sweetened and sanctified by the faith that was his. He was happy in the exercise of his powers, stirring vast audiences, moving men to do his bidding in practical affairs. And what a man he himself became, so that Henry Drummond could say of him that he was the "biggest human" he had ever known and Gamaliel Bradford could call him "the greatest man this nineteenth century has produced" (*Life of D. L. Moody*, p. 129). He knew the joy of bringing happiness and salvation into a million lives, of seeing his dreams come true, his work crowned with success. And with what a faith did his consecrated life reward him! He knew that his life was ordered by God and was safe in the keeping of God. When other men doubted,

he believed. He could say with the apostle Paul: "I know." Happiness, power, character, faith—these were the immense rewards which came to this man by the utter surrender of his life to God.

II

But now note: being converted meant for Moody the impulse to convert other men. The moment Moody got faith for himself, he tried to give it to others. Religion for him was love in action. And this was the turning point in his career. When he went to Chicago, he joined a church. But joining a church did not mean for him occupying a seat in it. He went out to find others to occupy empty seats in it. He taught a Sunday School class. But this did not mean for him teaching such children as cared to come. It meant finding children who did not choose to come. He joined the Y.M.C.A. But that did not mean for him enjoying what it had to offer. It meant winning other young men to Christ. So his work grew on his hands until, at about the age of twenty, when he was making $5000 a year in business, he gave it up and entered upon his life-time career as an evangelist. So his influence and reputation steadily grew. The Moody of later years was simply the Moody of that early time expanded. Nothing is clearer than that we never would have heard of Moody at all if, from the very beginning, he had not felt that faith was something to use; that it must be put to work. He once said that the only monument he wanted was a man he had won to God, who then proceeded to turn other men to God.

What now was the most permanent work that Moody did? Some think that it was his preaching which has been preserved in his volumes of sermons. These were circulated by millions of copies and they remain a permanent memorial of the man and his work. The power of this preaching, which was always intensely evangelistic, lay in the tremendous conviction that the most urgent need of any human soul was to find God, lay hold of Jesus Christ and so in a very real sense pass from death to life. Every sermon had point and direction. Every stroke told. As appeals to people they did their work with extraordinary power. "In sheer persuasiveness," Henry Drummond has said, "Mr. Moody had few equals and rugged as his preaching may seem to some, there was in it pathos of a quality which few orators have ever reached and an appealing tenderness which raised it not unseldom almost to sublimity." Preachers of today would profit vastly by the reading of Moody's sermons. They would learn what real preaching is.

III

His sermons did paint the awfulness of sin and its consequences, yet he never made his appeal primarily to fear. Hell was real to him in this world and the next. But his natural kindness and tenderness of heart made him lean more to the love of God than to His wrath. He believed that there was no man whom the love of God could not reach and save. "I do not believe," he said, "that any man's heart is so hard but that God can break it." Moody's sermons were made first of all out of the Bible, of which all his life he was a hard student. There he serves as a homiletical model for the modern preacher who may take a text but that is all that the people hear of the Bible. But Moody preached out of the Bible and drew from it spiritual nourishment for millions to feed on. He was not interested in the historical questions concerning Bible origins and the authenticity of its different books. When George Adam Smith lectured in America on the two Isaiahs, Moody remarked that it was too bad to tell the people that there were two Isaiahs before most of them knew that there was one. He disposed of Jonah and the whale by saying: "The book says that God raised up a fish; and he was able to raise one up that would hold a man." He took the Bible as it

was. Modern preachers are not able to do that. But they may well imitate Moody's example in getting beneath the outward form to the eternal truth enshrined within it.

Again, Moody's preaching was made out of his broad, deep, intimate acquaintance with all kinds of men in every imaginable vicissitude of life. He heard as many confessions as any Roman Catholic priest. And he used his vast knowledge of the sins and frailties of men with telling effect. Here also he serves as a model for preachers today many of whom are so confined to their studies, are so aloof from men, have so little pastoral experience, that their preaching never reaches the point where men are actually living. Moody's preaching always did. He did not deal much in doctrine. A few simple fundamental propositions were his only creed. But these he presented with a positiveness that was well-nigh irresistible. "Men are always telling me what they don't believe. I like to meet a positive man." All he had to do was to look in a glass. If our preaching today could have a little of the simplicity, evangelical passion, human appeal of Moody's preachings, what would it not mean for the world?

IV

All of this is true. Yet if we ask what was the most lasting work which Moody did, many, perhaps most, would point to the schools which he founded in Northfield, and to the allied institutions in Chicago. The daring with which he conceived these projects, the swiftness and soundness of his judgment in founding them, the magnificent enthusiasm with which he swept away all difficulties, these stamp him as a man of extraordinary spiritual genius. "No man," he said, "has ever been sent by God to do His work who ever failed. A man who does one thing, and that thing is the will of God is a terrible man." In this sense Moody was a terrible man.

He had no formal education himself. But he felt that any man would be a better and more serviceable Christian man if also he became an educated man. He wanted to raise up young men and women who would put added intelligence and acquired culture into the service of God and of their fellow-men. What he had in mind was not mere academic education, but rather the creation of an all-round Christian character in which the trained intelligence would have its rightful place. And Moody's idea has immense validity in our modern educational world. A purely secular culture, we have come to see, which has no moral or religious purpose behind it or within it, is more of a danger than a blessing. Men and women of highly trained minds who yet use them for selfish rather than for moral and social ends, are more dangerous enemies of society than if they had never been educated at all. "The best that education can do," Dean Briggs of Harvard has written, "is to make moral character efficient through mental discipline." There is a definition of education with which Moody would have found himself in hearty agreement. To make moral and religious character efficient through mental discipline was the fundamental idea upon which Moody founded his schools.

He let them develop according to the wisdom of those who were chosen to administer them. He never interfered in educational plans or problems. On only one point did he insist. The Bible must have its central place in the teaching of the schools. A copy of the Bible is in their cornerstones.

Moody felt earlier in his career that he was not fitted to influence college students. Therein he was mistaken. As his son W. L. Moody has well written: "College students are always appreciative of genuine sincerity. Let them be convinced of a speaker's worth and unflinching courage, and they will respond sympathetically to his message." Yet this is not the whole of it. He always made a deep and lasting impression on the thousands of college

students who attended the conferences at Northfield. What held them was the sense of certainty, of assurance, of positive conviction that was his. They had spent their days in an academic atmosphere where this was lacking. They were taught to suspend judgment, and they had suspended it so long that there was little animation left in it. They were taught to believe that the essence of the scientific and philosophical temper was the "open mind." Alas! For too many of them their minds were open at both ends. This had left them in a kind of intellectual vacuum, more or less in the air.

In Rev. Mr. Moody, they were confronted with a solid bulk of absolute certitude that was evidently born out of his own personal experience of God. It was not the dogmatism of opinion which insists on a certain definition of truth. It was spiritual conviction born of the reality which underlies all definition. And there is a world of difference between the two: between the authoritative and the dictatorial. The authoritative messenger is clothed with humility; the dictatorial with subtle pride. The one makes men feel that he has been close to God; the other betrays his aloofness from man. Moody never sought to impose his opinions on others. He sought only to hold up before them a Life which to him was the supreme reality.

Hence, college-bred men hung on his words. And when they came away they felt that whatever else may be true or false in this world, to live as this man had, to become what he was, to possess what he possessed, to share the faith that was his, this must be finally true and right. Perhaps the greatest service which Moody did to his generation was to present to men incontrovertible spiritual reality incarnate in his own person.

The simplest and yet the profoundest definition of education which I have ever read is this: Has one learned to love and learned to pray? For if he has learned to love, he will not injure men but bless them all through his life; and if he has learned to pray, he can keep in touch with God. One who has learned those two arts is an educated man though he has been to a poor school and not to any university at all. But one who has come out of the best schools and has had the fullest university training without having learned to love and to pray is an uneducated man. He can be of small use to the world, and ultimately to himself.

By the test of this definition we must conclude that Dwight L. Moody was a profoundly educated man.

1948 Summer Schools for Pastors

THE Church Extension Division of the Board of Home Missions will conduct two summer schools for pastors, one for the eastern area of the United States at Deering Community Center, Hillsboro, New Hampshire, and one for the western region at Sylvan Dale, Loveland, Colorado. The schools are to be organized as follows:

Eastern School (Deering)
July 7 to August 4, 1948
Truman B. Douglass, Dean

Western School (Sylvan Dale)
June 30 to July 28, 1948
Stanley U. North, Dean

Pastors interested should get in touch with their respective superintendents or write the Dean of the school for their own area.

New Methods for the New Day in the Christian Church

The Rev. Alexander B. Ferguson
Secretary, The Missions Council, New York

EVER stop by a grocery store about noontime not so many years ago and ask the clerk for "a dime's worth of cheese and crackers, a can of sardines, and a bottle of milk, please"? Then sit down to enjoy a bounteous lunch, on a barrel or a stool pulled up to the counter?

Imagine the surprise of a supermarket clerk if someone proposed such a lunch in a modern store of today. Certainly if any one institution bears out the fact that times change, it is the corner grocery.

Yet across the street from the gleaming self-service grocery show place is generally a church. Sad to say, the church seldom reflects the same up-to-dateness. This is not to say that the most modern is necessarily the most desirable—yet the fact remains that the church faces a much-changed world with little-changed methods. True enough, it has an unchanging message, ever new yet old, the great goodness of Jesus Christ. But men of today need a new statement of the old truth. Visual method is one way to phrase again in modern form the faith we hold.

Gradually the Congregational Christian fellowship is seeing this. The denomination will spend during the current calendar year close to two hundred thousand dollars for radio, audio and visual aids. Churches in increasing numbers are purchasing equipment, using film, filmstrips, slides, and records to vivify their program. What about your church?

Churches Should Start Modestly

Experience seems to indicate that churches find it more satisfactory to start modestly. Purchase of a good combination slide and filmstrip machine, a record player, and a medium-size tripod screen of about 60 x 60 inches, a desirable basic set of equipment. Of course, local schools have all this equipment and more. Often churches borrow until they can buy. If not the schools, many other agencies, such as health services, commercial concerns, and so on, will often share the use of their machines.

Good Material Is Available

Material for such machines is plentiful. The Missions Council, Department of Visual Aids, now operates from depositories in Boston, New York, Chicago and Los Angeles, filled with color slide sets, filmstrips, and motion pictures on missionary subjects. Many of these materials combine the visual presentation with a recording of the script by an expert narrator, assisted by specially composed background music. Such records are playable on any phonograph. Newer sound slide sets include: *Even as Christ Commanded,* on the Postwar Emergency Program; *Philippine Horizons,* Walter Tong's story of the Philippines of today; *Land of the Morning Star,* the reopening of our work in Micronesia; *The Stranger Within Thy Gates,* Richie Low's down-to-earth Vermont racial-relations project; *They Came to Fessenden,* the story of two high-school students who entered Fessenden Academy, one of our AMA schools.

Filmstrips can be had which present a wide range of subjects: *The Use of Visual Method in the Church, Is Your*

Home Fun? World Control of the Atom, Teaching Juniors, The Story of Our Bible, Do You Know Your Adolescents? Mr. Jones Wakes Up (Every Member Canvass) and many others. Some also have recorded scripts. Our denomination is leading in the production of this type material. You will find them helpful and well received.

We are also making and distributing a considerable number of 16mm sound films. Included in our current list are: *In the Steps of the Great Physician,* medical work in India; *The Color of a Man,* AMA work in the South: *Go Ye,* background film on need for evangelism in Asia; *Beyond Our Own,* the great new film of the Protestant Film Commission in which we shared. This last film is the first of the Commission's releases and is topnotch. It was produced to correlate with the Evangelism theme of the year.

In addition to these films, sets, and filmstrips, are the many releases of commercial concerns, available from The Pilgrim Press. The Press is a member of the Religious Film Association, which has gathered into one catalog over a thousand useful films for churches. For example, through The Press you can secure the Cathedral Films series on the Bible including: *No Greater Power,* the story of Zaccheus; *A Woman to Remember,* the story of Miriam; *Queen Esther,* a new release about the famous queen of the Old Testament; *The Story of Amos,* and others. There is no lack of acceptable films.

In the Audio field we are far ahead of other denominations. Under the direction of Rev. Everett C. Parker, our radio department has produced many programs. Among them are five series called "All Aboard for Adventure." The latest release is a series, especially useful to those churches who have adopted the new Pilgrim Series curriculum. Entitled, *Adventures with the Book,* it deals in dramatic fashion with the getting of our Bible. The Pilgrim Press has further information.

How to Get Started Using Visual Method

Granted the church in the new day needs new tools. Accept the fact that good materials are available and more are coming. What next? How can a church begin? Here is a brief outline:

1. Write the Missions Council, Department of Visual Aids, 287 Fourth Ave., New York 10, for the latest catalog of denominational releases. Also, ask the Pilgrim Press, 14 Beacon St., Boston 8, for the Religious Film Association catalog, and for information about their phonograph record releases.

2. Study the catalogs for a slide set, film or record which seems to you suitable for an occasion in your church. Suppose you want to emphasize India at a church night dinner. Take your group into the heart of Madura Mission by using *Star Over India,* sound slide set from the Department of Visual Aids. *Or* if you want to open up the subject of good use of Visual Aids, show *The Use of Visual Method in the Church* at a faculty meeting.

3. Form a committee on Visual Aids, perhaps a subgroup of your Committee on Religious Education. Set this group to work planning ways and means to finance equipment purchases, rentals and studying available materials and the church's program to discover ways of correlation.

4. Remember visual aids are merely tools, there is nothing magical about them. Just as no carpenter expects a good hammer to do the job for him, so no minister must assume visual method will solve all his problems. However, if used wisely, with clear understanding about what is to be done with a group and why, these aids can and do prove effective. Certainly in times as critical as these, when the clock of history will not wait, we must be about our Father's business with the most powerful means possible. Visual Method can rephrase our faith in a vital way for the modern man. Try it!

Facts

The Rev. Frederick L. Fagley
Director, Department of the Ministry

IT is a fact that for generations we have depended on other denominations for a large share of our ministerial students and also for a constant stream of ordained ministers without furnishing these other denominations a like return. This might not be so serious a matter for the total Christian fellowship if these other denominations had a surplus. But they too are short of ministerial leadership and this constant drain accentuates their condition.

The facts are that of the men ordained to the Congregational Christian ministry one third have come in their student days from other denominations—and further we receive by transfer from other denominations from one half to two thirds as many ministers ordained by other denominations as we ordain ourselves. That is to say, that year after year we depend on other denominations for from 50 to 60 per cent of the new ministers entering the pastorate of Congregational Christian Churches.

WHY?

The reasons for this situation are not subject to statistical tabling but on the basis of a long-range observation it appears that we have concentrated on other aspects of religious work and have taken a laissez-faire attitude towards ministerial supply for our churches. We have been accustomed to depend on other denominations for our needs. We have offered to young students and to ministers of other denominations such opportunities for service that we do receive a constant inflow of pastors for our churches. Hence we have not concerned ourselves too much as to whether or not we are doing our fair share in producing well-trained leaders for the entire Christian fellowship.

WIDE INTERESTS

Among the other interests that have occupied our thought and planning may be noted first our fervent belief in the need of social rebuilding. Since the days of Washington Gladden there has been an intensification of our concern for social well-being. Our pioneering in the social work of the churches is illustrated by the work and influence of Lyman Beecher, who in the early 1800's preached his famous *Twelve Sermons* against alcohol. He was followed by his son, Henry Ward Beecher, and his daughter, Harriet Beecher Stowe, who gave leadership to the anti-slavery movement. In other fields our churches were pioneers and valiant advocates of social reform. With Gladden, Jefferson, Bosworth, Strong, Jane Addams, and a host of others, we set out definitely to change the social order; to make a society in which it might be possible for men to live after the Christian pattern, to establish in Dr. Bosworth's words, "a civilization of friendly workmen."

In early years we pioneered in foreign missions through the American Board, and in American missions through the American Missionary Association and the Home Missionary Society; in recent years through the Pension Boards, the Council for Social Action, the Committee for War Victims and Reconstruction, the Service Committee and the National Committee for Chaplains. What a record we have made and how glorious is the heritage we possess! All this we have done and we must maintain our leadership in these fields.

Again for years we have been carrying into the social life of cities, towns and communities throughout our nation an in-

fluence and a leadership that are effective and highly commendable and in these activities we must not slacken.

In the intellectual life of our times we have also maintained a leadership that is noteworthy and far-reaching in its beneficent influence. For the upbuilding of the social and intellectual life of our times we have maintained a witness and made contributions noteworthy for breadth of interest and depth of devotion. And this is all to the good!

DENOMINATIONAL OBJECTIVES

Within our denomination we have developed a range of interests and techniques that are truly worthwhile and have been effectively maintained. We are justly proud of our Mission Boards and hold them and their work in high esteem and are devoted to their interests. We approve that the Boards shall expend over $300,000 per year through the Missions Council and maintain an efficient staff of highly-trained and devoted workers to keep before our people the expanding needs of these agencies. We have pioneered in missionary promotion and all take deep satisfaction in the continued success of the work of education and promotion of our missionary agencies. And this too is all to the good!

Within the range of the work of our Boards also we have noteworthy accomplishments. For generations we have led Protestantism in the work of ministry to our Negro people. Through schools and churches we have gone far beyond any other church body in this ministry.

In the field of church building we have likewise made great contribution to the upbuilding of the Christian fellowship. We pioneered in the matter of pensions for ministers and to this cause the churches have faithfully rallied through the Pilgrim Memorial Fund and in recent years in the Unit Plan and in other ways they have shown their devotion to the work of the Pension Boards. Our people have fostered schools and colleges from the very first days of our history and are leaders in every form of educational organization in their various localities.

We have been ever alert to opportunities for church cooperation and have been valiant proponents of Christian unity. As one reads the history of the Federal Council of Churches, of the Foreign Missions Conference, the Home Missions Council, of the International Council of Religious Education, and now of the World Council, one is deeply impressed by the effect of our contribution in the organization and maintenance of these agencies of united Protestantism. At present how deeply we are all engaged in the study of and planning for church union. All these things are to the good!

But with all these things to the good we have been entirely too complacent as to

Who will use the churches we help to build?
Who will teach in the schools we foster?
Who will staff the mission stations around the world?
Who will direct, foster and maintain the work we have inherited and on which we have built?

A LOOK AT THE FOUNDATIONS

The foundation for all this widespread work is the local church. In it is created the interest and devotion from which the support comes. It is the prayers, the love and the gifts of the six thousand churches throughout the land that have given life to all these enterprises and upon them depends the future of our total program.

And the effectiveness of the local church depends greatly on the minister, the present pastor, and the continuing influence of the pastors of the past. Yet we are depending upon other denominations to furnish from 50 to 60 per cent of that leadership.

OUR GRATITUDE TO OTHER DENOMINATIONS

In view of the fact that we are producing less than half of the new pastors necessary to man our churches we should

be profoundly grateful that the attitude towards us is such in other denominations that we do receive from sixty to seventy ordained pastors each year to fill our vacant pulpits and practically the same number of seminary students who become members of our churches while preparing for the ministry. If we depended upon our churches for pastors at least a half of our churches would be pastorless within a generation.

These men who come to us do so by their own free will. They are usually of a pioneering spirit. Most of these men bring the rich inheritance of their denominational fellowship and thus greatly enrich our own. They receive the stimulus of the process of transplanting and are welcomed both by churches and ministers into fullest fellowship. They attain places of leadership and become truly one with us in every phase of church work. Their presence makes the Congregational Christian Churches a great interchurch fellowship bound by no sectarian spirit but awake to every need and alert to every opportunity to make vital the life and work of the churches.

WHY WORRY?

If we have so many young men from other denominations preparing for our ministry and there are so many ordained ministers from other denominations standing on the doorstep of practically every State Superintendent's office why not now rest content as we have been these many years?

1. There are not enough well-qualified men among those seeking entrance to our fellowship to fill our need for more pastors. Many other denominations do not require the same scholastic preparation as do our ordaining councils. Some require only a High School diploma. Yet when these men come to us fully-ordained by their own denomination we accept them into full standing. We thus lower the standards of our ministry and see many of our smaller churches accept a pastor who cannot in the very nature of things give to that church the leadership it deserves. But taking from other denominations all those who possess even minimum educational qualifications we still have about 600 pastoral units without leadership.

2. Is it fair to accept such a situation of dependence on other denominations both for ordained pastors and for seminary students? There has been a falling away in many denominations of those preparing for the ministry and if the trend is not checked we shall fail in this source of supply. This trend in the churches is an evidence of the growing secular nature of society. The growing need for leadership is evident in other fields; for example, the teaching profession is in just as needy a condition as is the ministry of our churches.

OUR PRESENT NEED

Last year the loss of ministers due to death was 144 and by dropping out of the ministry 118, a total of 262. To replace these we ordained 114, received by transfer from other denominations 83 and accepted 75 men (laymen, students, and others) as supplies, but still had over 600 vacant churches.

A GOAL

We should by all means set an immediate goal to double our present number of seminary students and thus in time double our number of ordinations. If *we* did this we should still need thirty-four transfers per year from other denominations to keep alive our present number of churches, and this minimum goal does not provide for any advance.

How low even this goal is in the face of today's need, yet how far ahead of our present accomplishment!

AND NOW SOME PROPOSALS

1. That we set ourselves with all earnestness that our present pastors be afforded our full support. That salaries be adequate, that living conditions be comfortable, that all that can be done will

be done to hold up the hands of our pastors in their churches and in the communities where they live and work. This is the first step towards building a better foundation for the future.

2. That we agree that a denomination that can maintain

A Missions Council with a budget of $300,000 for missionary education and promotion,

An American Board of Foreign Missions with a budget of over a million and a half per year for foreign-mission work,

An American Missionary Association with hundreds of workers and a budget of over half a million,

A Church Building Division that is able to make grants and loans for new church buildings of over a half million per year,

A Pension Board that is able to pay out a half million dollars a year in annuities to retired ministers and to widows of ministers,

And all the other worthwhile work we do,

—that such a denomination can, if it will, take those measures and develop those plans that will lift us out of the dependent class in which we now are and in which we have been these long years.

N.B. Let no one get the idea that I am criticizing the agencies. I believe profoundly in them and in the work they are doing and believe they must have greatly increased funds for their work, but I do cite our interest in them as a spur to our interest in the welfare of our ministers. I long to see developed a program for strengthening our ministry that will be worthy of comparison with what we have done in these other fields.

3. That we agree that such a program shall be developed and properly financed and adequately staffed so

a. That a far larger number of seminary students be available for training for present-day and for future pastoral service.

b. that these young men be adequately prepared.

c. that they be given guidance in their early years in the pastorate.

d. that all our ministers be aided in placement, in their work and in times of emergency.

e. and that even better pension plans be developed for their security.

IMPLEMENTING THE PROGRAM

1. *Finance.* For a denomination that contributes $3,424,275 (1946) to apportionment and whose societies and national agencies report other income of almost four million dollars to a total of $7,392,771 for the year 1946 it would appear that to secure adequate pastoral leadership of our churches ought not to be too difficult a task. Suppose we set aside 1 per cent of our national income to insure the future of our churches—would that be too heavy a tax?

Suppose we set aside an amount equal to one-fifth what we as a denomination contribute to church building—that would be a hundred thousand dollars. Is it not just as important that there be a fully-trained man inside the church building as that the structure be firm? Now let the denomination through its General Council decide this matter. This allotment should be made by the General Council *before* the funds given by the churches go to the several agencies. Reasons and explanations for this recommendation ought to be evident.

2. *Staff.* There should be an adequate staff for the work to be done, of recruiting, of guidance for seminarians, of placement, of counsel and advice and for more adequate salaries and pensions. Whether this staff should function under the General Council or under the Board of Home Missions should be decided without prejudice and under guidance of the needs of the total program.

3. Some beginnings of the program have been made—these perhaps may find a place in the denominational program.

a. *Recruiting.* This has its source in the home—a Christian home keyed to Christian ideals, duties and responsibilities. Parents will respond to the right educational appeal and will use in the home right educational material which will help mature their own thinking and attitude towards the Christian ministry as a life work for son or daughter. Then there should be a whole educational program with top-grade material for pastors' use. These are the important fields of work, for by far the larger number of seminarians place home and pastor as the determinative influence in their decision to enter Christian life service. To register the decision and to nurture it we need a greatly augmented program for Pilgrim Fellowship, Summer Conferences, High School and College groups and along with all this we need

b. *A better understanding of vocation.* Accepting the ministry as a life work involves far more than deciding for a particular secular profession. We need a clarifying of the Protestant doctrine of vocation; of how this sense of dedication comes; what is involved in a modern understanding of call, the implication of decision, how all these are nurtured.

c. *Placement.* There should be a national survey of the need for young pastors, with clear statement of the particular requirements, handicaps and opportunities. This service should be available for young men ready to enter the pastorate who would make their choice under careful guidance. For older men a way must be developed whereby the misister or the church needing a change shall have available the total information from the whole country. The hit-or-miss methods will no longer suffice.

d. *Planned Help for Pastors.* Here is a wide field open for constructive measures. The professional and inspirational life of the pastor is a concern of the total fellowship. As a denomination we should be willing to place at the disposal of our pastors enough fine material and as much guidance for his upbuilding as we now furnish him for his Every Member Canvass, and this material and this continued culture must be organized and developed by persons who have gone that way themselves and have grown up in the work of the Christian ministry.

4. In many other ways we must become aware of the needs of our pastors—in their emergencies, illnesses, and old age. We need a whole new program for men who come to us from other denominations, including a thorough indoctrination of our ideals, our and their heritage and the way of our churches.

A WORD OF ADMONITION

How different are the ways of the churches! In the Roman Catholic Church each priest is keenly aware of his duty to encourage capable young boys of solid character to consider the claims of the priesthood. He talks with their parents and teachers of such persons and enlists their help. If you will talk with a Roman Catholic priest he will tell you quite frankly and with deep affection of the influence and help of the priest of his boyhood.

In the Methodist Church, to which we are deeply indebted for a constant flow of seminarians and ordained pastors, each pastor in making his annual report to Conference must answer a specific question concerning the result of his year's work in securing recruits for the ministry.

But with us what reticence! There are hundreds of our churches that have not furnished a candidate for missionary service or for the ministry in many years. There are hundreds of our pastors who have never given this important matter their prayerful attention. In my many years of service I have never heard in church or in a church gathering a sermon or address on Christian vocation. I have never heard a prayer that God would, through the ministry of His gracious spirit, lead our young people to yield themselves to whole-hearted consecration to Christian life service.

Money we must have and in ever

greater amounts and all honor to our leaders who are giving us effective leadership in this field. But the building of the Kingdom requires also a growing body of deeply consecrated men and women, carefully trained for leadership. The lack of effective Christian leadership at home and abroad, is one of the many reasons for the slowness in building of the Kingdom.

IN SHORT

Now let us set ourselves fairly and squarely to this primary task of enlisting a goodly number of our most capable young men and women, of guiding and assisting them in their thorough preparation and in supporting them in their work.

If we are to grow in strength and make God's Will for this generation effective in the life of the world, and lay a foundation for a better future, we must take steps now better to undergird our present clergy and to make certain that an even better body of young men are being raised up to carry forward the work now commended to our hands and our hearts.

A Poem for Palm Sunday

The Name That Is Above Every Name

"Blessed is he that cometh in the name of the Lord"

"He shall save the people from their sins—" 6
This is the aim of all.
For this the Babe, to Boy and Man grew up;
Son became Servant for this;
For this the Lamb was slain and the Light did shine;
For this the Water of Life was poured
And the Bread of Heaven broken.
Emmanuel, Messiah, Christus—
These names intone the holy conspiracy
To rescue men from death,
To save the people from their sins.

These are the flashing jewels of His crown:
Diamond for the Son of David,
Ruby for the Crucified.
Opal and sapphires and emethyst—
They shine respledent;
Each one sheds its lustre upon Him;
But softest, sweetest gem of all,
Glowing like the gentle pearl,
Is the first name given—Jesus, Savior!
For He has saved the people from their sins.

FRANK E. HENRY.

On Being Shut In

The Editor

IT'S ALL an aspect of Relativity. One may be shut in between the processes of the equinoxes, or the limitations of his own personality, or through wintry weeks in an old country house (which has weathered many winters) by outer inclemencies and inner concessions to germs and time. In a technical way some kind of shut-inedness occasions a good deal of pastoral calling, but like many other unsought experiences it's easier to moralize upon when somebody else is having it. So much depends upon whether one closes the door himself or has it closed for him.

One naturally finds out a good many things he should have known to begin with: that life's short radii—so to speak—mean so much more than the long ones. Like going to the Post Office, for example, here in North Marshfield. When we go to the Post Office, manipulating the combination of one's box is always an adventure, having a letter handed out is nothing like it—also the Post Office is our community club. We ask the news and exchange time-worn jokes and call each other by our countryside names. Being shut away from intimate neighborlinesses is not so good and not to go outdoors at one's desire and feel the snow on one's face changes so many things. The world was never meant to be seen through a window.

There is a phrase not now so much used: the "use and wont" of life. "Wont" the dictionary says has become archaic, but it has overtones, which "habit," "usage," and "custom" lack. There is the haunting suggestion of the familiar and the cherished in it. As though "wonted" and "wanted" were near akin. Any interruption of one's wonted ways teaches one anew how much the joy of life depends upon the little freedoms and the habitudes one takes for granted.

Whether one goes to the Post Office or not the mail keeps coming. The Editor of the *Crozier Seminary Quarterly* wrote a month ago—Would the Editor review an anthology of the sermons and essays of the late George A. Gordon, minister of the Old South Church, Boston? In due time the book came, beautiful in its format, offering a meditation taken from Dr. Gordon's writings for each one of the 365 days of the New Year. The meditations for each month are prefaced by one of Gordon's prayers. There are, for each day's meditation, supplementary quotations from the Old and New Testaments, most happily chosen. The whole is a labor of love done by Mrs. John (Elise) Gordon. Dean Sperry wrote a foreword and The Beacon Press has published it. There are 378 pages and an index of sources. The selections in order seem to follow, very loosely, the Christian year, or else there are intimations of topical arrangement. Something like this has long been overdue. Dr. Gordon's wealth of mind and spirit and his great distinction of utterance should not be allowed to fall into eclipse.

Mark says that the "echoes" of Jesus' teaching went all abroad through Galilee, and they translated it—"fame." For "fame" is a kind of echo—responses, clear or broken, coming back from bounds near or far. Sometimes the echo seems to die away as if there were no return, the music being of too ethereal a quality to hold its own against the clamors of anarchistic times. But be it quietly listened for, it will still be heard and assert itself anew. Gordon's preaching had that timeless quality—to turn these pages is to sense anew the wealth and wonder of it.

* * *

He himself has told as much of the story of his life as he cared to share

in *My Education and Religion,* published by Houghton, Mifflin in 1925. He came of a distinguished Highland stock, though his paternal economic resources were depleted and he was for a while a day laborer in the Scotch turnip fields, sleeping in attics when his mud-covered books were frozen in the morning. Nothing of all this dulled the rare sensitiveness of his spirit nor hindered the eager activities of his mind. He drew in theology with his mother's milk. He was based educationally in the "thorough discipline" of the Scotch public schools. There, he learned, he said, to fight, to love good literature, and to keep the Sabbath.

He loved athletics, having himself a massive strength. One may doubt if there is in the autobiography of any other clergyman a chapter on the athletics of his mother land. *My Education and Religion* leaves untold much of the factual content of Gordon's migration to America, and the steps by which he climbed. His father had told him that, since his abilities were below the average, he could hope to succeed only by "unusual industry and good behavior." Luther H. Angler, minister of the Fourth Presbyterian Church, Boston, Massachusetts, seems to have turned Gordon toward the ministry and given him the needed confidence in himself to take the long road to his high-pulpit. Somewhere between the lines is the untold record of a prodigious self-education.

* * *

His three years in Bangor grounded him in the classics, revealed his almost measureless promise and "prepared" him for Harvard. There he "found" himself: one of the best students in Plato and Aristole in the University records, he was thereafter welcomed to the fellowship of the elect. He had come into his own.

Some years ago Dean Inge gave some lectures on the *Platonic Tradition in English Religious Thought.* In these lectures he pled "for the recognition of a third type of Christian thought and belief, not *Catholic* nor Protestant, instead a Christian Platonism—and he develops this thesis, making his case as he goes on. Gordon was a Christian Platonist equal to any of the classic Cambridge group. For the Platonist the archetypical order is the true, the beautiful and the good, not in disunity but in inter-supporting wholeness. For the Calvinist the religious order was "the will of God in action but with a caprice for which there was no reasonable explanation." God's will, Gordon had been taught, "is the will of the highest good for some of His creatures and for others it is the will for their eternal misery." His whole being rebelled against this.

What New England Christian Theology needed to save the life was deliverance from its caricature even of Divine justice, to say nothing of Divine love. Gordon made the denial of all this his mission and his Platonic idealism became his docile instrument. The sense of arbitrary order lay dark across Calvinism. The assurance of an order of love and truth and goodness needed only to be substituted for that and everything was changed. God's will became creative love, then His purpose must be victoriously redemptive and there must be time enough for the redemptive purposes to prevail. All this was too near akin to universalism to commend Gordon to the Divinity Schools or his less speculating-minded clerical brethren. He moved in their distrust, which possibly alienated them the more subtly because they could not justify it. Something new had come into New England theology.

* * *

Gordon's books grew out of his preaching and on the other hand the books sustained his homiletic ministry of dignity and power. He had all the gifts, poise, power, humor, elevation and that crowning grace to preachers, to get great topics honestly and almost inevitably from unusual texts. The Editor has always Gordon's great volume of sermons: *Revela-*

tion and the Ideal, unmatched in sermonic literature for the development of one commending theme through an almost unbelievable modulation with entire sermonic honesty and always on a Biblical basis, making philosophies and poetry that preacher's servants. There is no one amongst us now who can do that as Gordon did, and most recent volumes of sermons weigh light in the hand and mind alongside Gordon's superb handling.

The value of a book like this anthology lies very largely in its suggestiveness, the range and freedom of its suggestiveness. "There are four words," says Gordon in one of these mediations, "that often occur to me, representing qualities without which we cannot treat any subject in a vital way." They are simplicity, sincerity, nobility and magnaminity. Everything Gordon touched gained from his touch, one or another or all of these qualities. They are still vital to preaching. And yet! There is still extraordinarily good preaching in Copley Square but the dimension has changed, as the mind of the period has changed. Could Brooks, redivivus, fill Trinity or Gordon maintain with still noble distinction his preaching in the Old South? Theirs was a happier world than ours, to which Platonic idealism seems sadly alien. But it's good to hear again the echoes of their music.

* * *

The Pilgrim Press offers for the commission on Evangelism and Devotional Life an unusually rich and suggestive line of Lenten material. Before this issue of the Quarterly reaches its readers they will be deep in the beginnings of the Season. Perhaps having Easter early this year will shorten the winter and hasten spring, which will be richer and more beautiful for all the deep white blanketing of these long winter weeks.

SPECIAL NOTICE

We have just received the application blanks for membership in the 1948 Summer Session of the Yale School of Alcoholic Studies. The school will be held from July 9 through August 6, 1948, at Yale University.

There are available a lmited number of scholarships for $200 and half-scholarships of $100. Clergy and other religious workers are eligible for these scholarships. The $200 includes tuition, room and board. Members of our clergy who are interested should send at once to the undersigned for pamphlet of information and application blanks.

FREDERICK L. FAGLEY.
287 Fourth Avenue
New York 10, N. Y.

Spiritual Messages Out of Modern Europe

Sermon by The Reverend Fred Sherman Buschmeyer, Litt.D., Minister
Mount Pleasant Congregational Church, Washington, D. C.

I

"The Call for Compassion"

Scripture—Isaiah 40

Text—"Comfort ye, comfort ye my people, saith your God." Isaiah 40:1

DR. WILLIAM F. STIDGER of the Boston University School of Theology once wrote a book for preachers entitled *Preaching out of the Overflow*. His thesis was that the preacher should never have to put his sermons together laboriously, digging up a text here, some pertinent information there, and an appropriate illustration or two somewhere else. It was Dr. Stidger's contention that real preaching should come out of the overflow of the minister's Christian living and thinking. Now, I must confess that there have been many times in my own experience when I thought the professor's figure was just a bit too optimistic. Many a preacher feels that he pours himself out so completely during the week that when Sunday comes he is lucky if he has enough of the waters of life left in him to moisten his own lips, say nothing of preaching out of the overflow.

After two months in Europe this summer, however, during which time our Congregational Study Mission travelled eighteen thousand five hundred miles, and visited ten different countries from Glasgow and Edinburgh in Scotland to Athens and Thessalonika in Greece, with a special concern to investigate the results of your Church relief contributions and to discover the present state of life among these people who felt the force of war in one way or another across the last seven years, I can now say without reservation that I am quite ready to preach out of the overflow—even though some of the overflow is full of sadness, pathos, and bitter tragedy.

Frankly, I never realized that it would be possible for a group such as ours to come so close to the heartaches and the deep inner hopes of the people of a whole continent in one short summer. But our purpose was single, deep, and serious; and the generosity of thousands of American Christian people had opened a way for us into the hearts and minds of our English and European brothers and sisters, and they showed us what life is like for them today. Sometimes it was so sad a picture that we almost wanted to beg them not to show us any more. Soon we had seen more than any sensitive Christian mind could take in and ever again hope to be able to rest with quiet emotions and an undisturbed conscience. Sometimes they showed to us a courage, a fortitude, and a Christian faith that made us ashamed that we had ever dared to think of ourselves, as American Christians, as being on the giving end of things in these difficult post-war days. Sometimes they made us blush and grow very uncomfortable by the gratitude they expressed for gifts that were so meager as compared either with their need or with the things that we didn't give and held back for our own pleasure and satisfaction. And again and again they gave to us a great and undying sense of what it means to be fellow-Christians, no matter what the barriers of language, nationality, geography, cultural background or economic status.

Out of this overflow I could preach with a great sense of reality, in my own heart at least, for months to come—and

I probably shall; though very soon I shall likely try to hide the source of my feeling and my conviction lest you grow too weary of repeated reference to "what I saw in Europe" last summer. But for today and the next four Sundays I feel sure that you will bear with me if I try to put into these sermon periods something of the deep reality, and the abiding challenge of Almighty God, that I have felt since last we worshipped here together.

II

In trying to report the messages that came to our hearts during these days, the facts of the summer force me to speak first of all of The Call for Compassion. This was what hit us first, and perhaps the hardest, of any impressions gained during our entire trip—the call for compassion.

I have never before felt like preaching from the text, "Comfort ye, comfort ye my people, saith your God." The reason was made clear to me this summer. I had never before lived amongst a people whose lives cried out in every breath and heartbeat for such comfort and compassion. In individual instances of tragedy and loss, I had felt the call to speak comforting words, yes; to be sure. But never before in my experience did such a call come from the lives of the people of a whole city, say nothing of the people of a whole nation or a whole continent. Long before we started I thought I had discovered something of the deeper meaning of the Master's words, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." But I found that in the Europe of today even these familiar words took on a far deeper and vastly broader and more haunting significance than they had ever possessed for me before.

Short of actually taking you over the territory we travelled and letting you talk with the people with whom we talked there is no really adequate way for me to let you feel the call for compassion as we felt it. But as a more practically realizable alternative let me share with you a series of scenes, conversations, or situations out of which the call came to the ears of our spirits.

There was a special poignancy to the compassion we felt for the British people in their present grim and austere way of life. For travelling as we were in the interest and ideals of human justice, freedom, spiritual aspiration, and social achievement, our minds could not take in the modern English scenes without remembering how many of the finest of our American hopes and dreams of the potential dignity of the human spirit, individually and collectively, came to us out of the high thinking and the heroic living of great men and women of England and Scotland! Let me confess that when I stood for the first time to preach from a Scottish pulpit this sense of spiritual indebtedness swept over me with such compelling power that when I opened my mouth to speak I was amazed and momentarily stunned to find that the first thing to come forth was not words from my mouth but tears from my eyes. The British have their faults, even as you and I; but when the grandeur of their finest contributions to western civilization are placed in contrast with the meager diet, the shabby clothes, the endless frustrations, and the severe social disciplines under which they try to make their limited resources meet the needs of all their people, so that rich and poor share alike in the basic necessities of physical existence, there is a call for compassion which only the most insensitive heart could miss.

As I left a couple of small bars of chocolate with my hostess in Liverpool, trying to do so in an offhand way of just a bit of something extra that she might enjoy, her eyes fairly glistened with anticipated joy for someone else as she said, "Oh, they are too precious, I wouldn't think of eating them myself. I shall save them for my grandchildren when they come to see me next time."

In the dining hall of one of the Westhill Colleges just outside of Birmingham we learned something of the still present personal dignity and sense of social responsibility of the English people when we read the large sign on the wall, "Save Europe Now." And then followed a systematic scheme of daily self-denial—margarine on Mondays, marmalade on Tuesdays, and so on through the week; in order that by their giving up of some portion of even their barely life-sustaining diet they might have a part in "Saving Europe Now." Our guides had not made the slightest mention of the sign; but our eyes could not miss it, especially after experiencing just the mere edge of their restricted food allowance—gulls' eggs, for instance, gathered from the rocky coasts of northern Scotland and being served for breakfast in one of London's better hotels where an ordinary hen's egg would have been an unheard of luxury. At breakfast in this same London hotel I can still see and hear an obviously French father looking discouragingly at the menu and saying to his small son of not more than five years of age, "Will you have tea or coffee to drink?" Milk, served as an ordinary beverage in such a place, was simply out of the question—even for one of these little ones.

The call came from other countries, also. In Holland, my host—a man high up in the Netherlands Government—explained, in response to my question about the availability of clothing, that almost every article of clothing he had on at the moment had been given to him by English or Swedish or Swiss friends. He then went on to tell me that on one of the coldest days last winter they had sprung a surprise clothing inspection on the members of the Police Force in the Hague, only to discover that 90 per cent of the officers had on not one stitch of clothing other than the outer uniform and the shoes that were furnished them by the city. And those few who possessed any undergarments at all were even more chagrined to disclose the nature or the source of the borrowed or improvised articles they were wearing.

In northern France we got our first glimpse of a nearly totally destroyed city when we visited Caen, the first French city to feel the full power of our invasion forces, and saw there with our own eyes what a city looks like when only one thousand out of their formerly fifteen thousand homes were left intact and where all their principal churches, schools, office buildings and factories were completely gone! In the nearby countryside as we moved toward Arromanche and Omaha beach where our forces first landed in northern Europe, we saw what discarded and wrecked military equipment, and exploded and still unexploded land mines, can do to reduce the usefulness of formerly productive farm lands. Even the trees bore grotesque and twisted testimony to what intense shellfire does to anything that stands in its way.

Again: in the 93-per-cent-destroyed city of Warsaw, where two hundred and fifty thousand bodies still lie buried beneath the rubble that came crashing in upon them; where the flies are so thick at five thirty in the morning that sleep beyond that hour is unthinkable; where the stench in one's nostrils, the wind-blown grit in one's eyes and face, and the unevenness of the rubble-strewn streets beneath one's feet are things not soon to be forgotten, one of the most undemonstrative and reserved members of our party kept muttering to himself almost in a moan, "Poor Poland, Poor Poland!" Our visit to a number of nearby orphanage summer camps where heroic efforts are being made by Church Relief agencies trying to cope with the problem of Poland's more than a million war orphans, hundreds of thousands of them already tubercularly infected, did little to improve the tragic and compassion-compelling picture left in our minds. Personally, I shall never forget the direct gazes I got from the haunted, hollow eyes of about a hundred of these orphans as it was my privilege to give to each of them as their

Sunday evening treat for the week, two small squares from a Hershey chocolate bar, and three small chocolate-dipped raisins. Their childish gratitude was almost more than I could stand, as I then waited and heard them say their evening prayers.

The call for compassion came to us further as we saw a similar total destruction spreading through the major portion of the cities of Munich, Frankfort, and Berlin. It came to us as we saw women, old men and children crawling through the fields of Germany on hands and knees to gather up the few grains of wheat left after the harvest had been completed. It came to us out of the sea-flooded fields of Holland. It came to us out of the poverty and desolation of a small war-destroyed village in the mountains high above Thessalonika, to whose people the Apostle Paul had written the first letter to be preserved in our New Testament. It came to us out of the caves of Naples, where hundreds of families live, six, eight, or nine members to the family, each family crowded into one small dirt-floored and vermin-infested room, with never more than two beds. It came to us out of harvest fields of all over Europe in which we saw not one single piece of modern farm machinery anywhere. It came to us out of the mere shells of churches in which devout and destitute people were worshipping in each of the countries visited. It came to us as we saw young people of a Displaced Persons summer camp rise from their rough tables and say their Grace of gratitude for a meal of thin soup, dark bread, and a meager bit of vegetable. It came to us out of the words of our own American Educational Administrator for the American Zone in Germany as he explained to us that the best that their local economy could produce in the way of shoes was one pair of shoes per person every two years—and the winters are cold and long.

In the midst of these conditions the parable of the Good Samaritan came to my mind again and again; and especially his words spoken to the innkeeper after he had made his initial attempt to care for the stricken stranger, "Take care of him; and whatsoever thou spendest more . . . I will repay thee."

The call for compassion still comes out of England and Europe two years after the war. If it was worth our Christian efforts to keep these people alive in the midst of war, is it not still worth our while to give them strength, and courage, and a consciousness of our Christian concern, in these fateful days when they and we together must lay the foundations for the future?

I cannot read my New Testament in a vacuum. If it contains a Gospel of life, and the promise of a more abundant life for all of God's children, then I must read it in the light of the needs of the living present. It is in this living present that I hear the Master's words, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." What will your response be?

Seminary Students Exchange

The Rev. John W. Abbott, Director
Assistant Minister, Beneficent Church, Providence, R. I.

EVERY DAY IS JUDGMENT DAY

G. K. Millett
Pacific School of Religion

ON the day of judgment men will render an account for every careless word they utter; for by your words you will be justified, and by your words you will be condemned."[1]

The paragraph in which this statement is found in the Gospel according to Matthew appears to have been inserted by the editor of the gospel to emphasize the lack of consistency between the Pharisees' inner thoughts and spoken words. The Pharisees did not wish to admit that the healing ministry of Jesus was good, primarily because he pursued it on the Sabbath, so they made the charge that "It is only by Beelzebub, the prince of demons, that this man casts out demons."[2] Jesus pleaded with them either to admit that his work was good and attribute it to the Holy Spirit or continue to say that it was evil and consequently run the risk of committing the unpardonable sin of blasphemy against the Holy Spirit. "Either make the tree good, and its fruit good," he said, "or make the tree bad, and its fruit bad; for the tree is known by its fruit."[3]

In its eschatological context, Jesus' reference to the day of judgment means literally that on the last great judgment day men will be held accountable for every insincere word they have spoken. It was an effective weapon to use against the Pharisees, for they took such doctrines seriously. The idea of judgment, even as Jesus used it, however, implies present urgency as well as future reckoning, whether the time be imminent or remote. On the basis of modern scientific cosmology we may reject first-century notions of "the last things"; including the final day of judgment. We cannot so easily escape the reality of imminent judgment operating continuously in the moral consciousness of persons.

A dynamic realism enters into life when every day is known as a day of judgment. After the first appalling sense of frustration wears off from having stood in the presence of the Judge of a person's own consciousness and conscience, after having been weighed in the balances, as it were, and been found wanting, one may with renewed humility recover his powers of usefulness and go forth daily in the service of the kingdom not made with hands, the kingdom of ideas.

The purposes of men are measured by the ideas they express, "by your words you will be justified, and by your words you will be condemned." There may be purposes in life either too high or too low for conscious expression. For these, we may not be wholly responsible, but our accountability does seem to lie in the realm of ideas over which we have conscious control.

Now, purposes may give rise to ideas and ideas may generate purposes. Like the chicken and the egg, it doesn't matter whether the idea or the purpose comes first. The important point is that we play a part in the hatching, if nothing more than brooding over a nest of hard subjects, and we are, therefore, responsible for the chicks. Some of our problems are inherited, some are self-created, others come from "God only knows where." But running through them all the man of

[1]Matthew 12:36–37. *Revised Standard Version.* New York: Thomas Nelson & Sons, 1946.
[2]Matthew 12:24. [3]Matthew 12:33.

faith strives to see the long, unbroken thread of intelligent purpose. Moreover, he has a sense of moral responsibility for the ideas which fall within his own particular mental province.

It is this awareness of the moral order which makes the judgment real. For it is in the conscious control and direction of purpose through the use of ideas that man may accept or reject ethical responsibility and, consequently, stand or fall in the continuous Divine judgment. The man of faith knows that he has a part assigned to him in the historic drama of life and his conscience tells him that every day is judgment day. The judgment comes *in history,* with Jesus standing before "Pharisees," pleading for sincerity, for greater consistency between principles and practice, for moral and ethical responsibility for the sins and problems of the world, for repentance and reconciliation.

"ONWARD AND UPWARD FOREVER"

Herbert Spencer and His Theory of Social Change

Excerpts from a paper by
G. Ward Lindsay
Pacific School of Religion

The impact of the evolutionary view of social change, as an automatic process, not to be interfered with by either God or man, would seem, at first glance, to be anything but compatible with Christian faith and teaching. Yet a considerable school of social-economic historians have done much to show that, under the tenets of Calvinistic theology, doctrines of laissez-faire in both politics and economics have been put forth as essentially Christian. Such doctrines, while antedating the work of Herbert Spencer, nevertheless found his theory of inevitable progress exceedingly compatible, and strange blends of "manifest destiny" and "rugged individualism" have been blessed by the church which takes its name—but not always its message—from Jesus Christ.

It is for this reason that a study of the theory of social change which was proposed by Herbert Spencer in the last half of the nineteenth century is not impertinent to the mind seeking for an explanation of social process which is both empirically sound and theologically adequate. It shall be the purpose of this paper to show that the concept of progressive evolution is neither. In order that its inadequacy be clearly revealed, its weaknesses — and its strength — shown forth, the roots of the doctrine in Spencer's basic principles are demonstrated, their application to social theory is shown, and, finally, a critical analysis of the theory is presented.

Let no one assume that the palpable inadequacy of this theory of social change has meant its complete rejection. On the contrary. It is still the most warmly and widely held position in one country in the world—the United States of America. Let the doubter examine the speeches and the actions of the Eightieth Congress, particularly as regards price control, housing, and taxes. Let him listen to the dinner-table remarks of "solid citizens" in almost any community in the country. Let him consider the speeches and actions of the industrial and business leaders of the land. Or let him examine the underlying assumptions of such recent volumes as "Road to Serfdom"—written by a European, but motivated with the same theory of social structure and social change which moved Herbert Spencer. Today's newspaper carries a review of a book by Walter Dorwin Teague, *Land of Plenty,* including a quotation from that volume: "It is the mission of a State organized and dedicated as ours has been to see that the fewest possible obstacles are allowed to block the paths of its citizens . . . that citizens have the widest possible choice in arranging their lives and applying their efforts."

The spirit of Herbert Spencer is not

yet dead in America. There is ample justification for an attempt to understand what he wrote and thought about social change.

It is with the Doctrine of Progress itself that our criticism of Spencer may well begin, for this is his unique contribution to philosophical and sociological thought. And it is this upon which what Dean Inge calls "the new apocalypticism" has been built—the doctrine that perfection is just around the corner. At the same time, this aspect of Spencer's thinking is most subject to direct refutation. First, some general considerations:

(1) There is little biological evidence to support a theory of progress-through-evolution of the simple into the complex, by means of successive differentiations. The destruction of many species, the development of parasitic species, the exceeding complexity of species on lower levels of development, all serve to throw doubt on the universality of the homogeneous-to-heterogeneous theory of development.

(2) Were that theory to be established biologically, it would contribute nothing to prove that *progress* had occurred. Many biologists, including Darwin himself, refused to concede that the development of species was in any measure teleological. Later theorists, notably Julian Huxley in the realm of biology, and Bertrand Russell in the realm of philosophy, have specifically refuted the doctrine of progress so far as either the physical or the biological universe is concerned.

(3) Human history gives no such evidence as Spencer asserts for the theory of progress through increasing complexity. Anthropological studies since his time have shown that the structure of primitive society is far more complex than he had postulated. The studies of historians have illustrated that the structure of social change is more cyclical than linear—one need but be superficially acquainted with the work of Spengler, Sorokin, and Toynbee, or, indeed, with the history of the world since the time of Spencer himself, to look askance at the theory of simple linear development which he proposed.

Two world wars, a world-wide depression, and the re-emergence of totalitarianism have done much to refute Spencer's theory. None the less, what Dean Inge called the "superstition of progress" still grips the minds of many in America, as action of the present Congress and the speeches of its politicians amply illustrate. We need to understand more fully the basic fallacy in Spencer's theory of social change. Let us look at the weaknesses of his sociological position itself:

The application of the conceptions of evolution to the process of social change was not new with Spencer, as we have noted, but the idea that such evolution necessarily meant progress was. The fallacy of this concept we have already demonstrated. But, even further, it must be pointed out that the data on which Spencer based his theory was often inadequate, and occasionally was the result of adroit selection on his part. Thus, for example, his theory of the origin of religion in the dreams of primitive man regarding dead friends and relatives attributes to the primitive a highly logical process of reasoning hardly to be demonstrated amongst most moderns. Again, his assumption of the inferiority of all early institutions to their later developments is not demonstrated by the facts. Some acquaintance with the decay of modern institutions, as in the case of the family, or the church, is enough to throw considerable doubt on the whole of Spencer's theory in this area.

More serious is the consideration that Spencer has overlooked the importance of mutual aid in the development of the social structure. His postulation of a vague sort of "sympathy" as the basis for all social organization does not satisfactorily explain cooperation even on the primitive level, and certainly does not accord with his own insistence on the struggle for survival. There is something mystical and mystifying about his insist-

ence that the individual will cooperate with the social whole for reasons concerned with "the vitality of the species." That which is pleasurable to the individual may not contribute to the vitality of the species at all. Simple hedonism does not afford an adequate explanation of social evolution.

In plain fact, the moral isolation which Spencer posits as a beginning state has never existed, is never possible, even in the most primitive of societies. The place of altruism—or "beneficence" as Spencer terms it—is at least as important, and as early, in the development of social organization, as that of egoism. Indeed, Spencer himself is not above recognizing it, for he writes, "self-sacrifice is no less primordial than self-preservation," and he appends examples of animal cooperation to Vol. II of his *Principles of Ethics;* but he is firm-minded in his resolve not to let these considerations alter his basic thesis. His politics and his ethics remain essentially hedonistic and totalitarian to the end.

It remains now to consider critically Spencer's metaphysical position. It should be noted, first of all, that it rests upon an inadequate epistemology. The "transfigured realism" which he advances under the guise of a psychology does not solve the problem of how the "real" world can be known as object by the subjective mind. The "correspondence" which he posits between object and subject is a simple matter of faith—the world of objects is in reality as "unknowable" as the realm of First Causes, on the basis of his psychology.

Secondly, while Spencer proposes to advance a single systematized process which will adequately explain the nature and the development of the total universe, he actually advances at least two separate explanations: That of integration, with the consequent loss of motion, and that of expansion, with a consequent increase of activity. I refer here not to evolution and devolution as two phases of the single process, but to what Spencer designates "primary" and "secondary" parts of evolution itself. He does not correlate these parts satisfactorily, nor yet adequately relate the "differentiation" which is a part of the movement toward heterogeneity with the "segregation" that comes from the operation of "like" forces on "like" objects, with the resulting development of structure.

Lastly, a word needs to be said about the relationship of Spencer and Comte. Spencer consistently denied being in any way indebted to or influenced by Comte and frequently took issue with him, standing, strangely enough on the side of organized religion, in opposition to Comte's positivism. Yet, in its essence, Spencer's theory is a positivistic one, and it is passing strange to find that, after the initial attacks of the anti-evolutionists amongst the theologians, Spencer's theories were accepted, and developed into a basis for a social gospel. Such a development could have come about only through an inadequate understanding of the basis of his theory of the universe and a lack of clarity regarding the nature of his concept of social change. It is to the increase of understanding and clarity regarding the work of Herbert Spencer that this paper has addressed itself.

SOCIAL THEORY OF F. S. C. NORTHROP

Excerpts from a paper by

MILO L. CHAPMAN, P.S.R.

The Meeting of East and West is not written for the purpose of portraying a theory of social change. It is rather a philosophy of culture; a study of how world societies must converge in order for society to survive. As the title indicates, the study revolves around the meeting of Eastern and Western cultures. The working out of the contingent problems so that these cultures are complementary rather than combative furnishes the key to Northrop's idea of the good society.

is, therefore, mainly by inference that is theory of social change is drawn.

"It happens that the most important ideological conflict confronting our world is the one rendered inescapable by the major event of our time—the meeting of East and West. Within the all-embracing and deep-going issues raised by this momentous occurrence the ideological conflicts of our world are partial components." (p. x)

Because these conflicts are so real and t the same time freighted with such mminent danger, Northrop feels that me method of resolution of these difficulties is imperative. The responsibility or coming to an agreeable end rests qually upon the East and the West. Neither is at fault to the extent of being esponsible for the difficulties. Rather, ach has developed a culture that the other needs. At the same time Northrop does not see at present any organization or cultus that is capable of bringing the East and West together. That can come only by both thoroughly understanding each other and being willing to see and to accept that which the other has to offer. . . .

Northrop maintains that the East and the West can meet without conflict and their cultures be complementary to each other to the mutual advantage of both. . . .

By a synthesis of the philosophies of the æsthetic and theoretic components the proper social changes will be made. For example, in India the æsthetic (the ultimate and nontransitory) must free itself from the caste system and religious ritual (the transitory elements). In the West men must go back to the intuitive knowledge of the East in matters of religion. A society that is grounded upon the æsthetic is likely to be more correct since it goes back to the original knowledge, but the society resting upon the theoretic component comes nearer to the ideal in so far as it follows the latest experimentally verified scientific theory. . . .

According to Northrop, philosophy is the basic study for cultures. Any change that takes place must have its basis in a carefully worked-out philosophy. When the mathematical and natural sciences move forward, there must be a corresponding advance in philosophical theory in order that no schism is created in the field of man's life—economics, politics religion, etc. A proper philosophy will be the means by which East and West can satisfactorily, peacefully, and profitably meet. The philosopher is the key man. Religion, politics, and economics must be a product of philosophy rather than the reverse. Theology must never be allowed to become again the queen of the sciences. It must confine itself almost entirely to the æsthetic.

Because philosophy plays such a controlling part in social development, there is no need to uphold cultural determinism in the inevitable sense. Northrop denies the need for this inevitableness on the basis that there are many ways in which a theory may be negated instead of one.

The criterion for good is found for the West in terms of the theoretic component, where ideas are experimentally verified. For the East the criterion of good is found in the æsthetic component. Northrop believes that both of these elements are primary and irreducible. It appears to me that this definition of the criterion of good leaves the East and the West apart rather than bringing them together, to the mutual good of both. . . .

Northrop has made a great deal of todo about the place of art in the structure of society. The impressionistic painters are considered the most valid source of interpretation of culture and at the same time are recognized as a great force for moulding society. For this reason it seems to me that art, and preferably the undifferentiated æsthetic art, should be included as a part of Northrop's theory of social change. This æsthetic component is so valuable that it may even prove to be the solution to such economic prob-

lems as unemployment, the æsthetic artist being as essential to the elementary needs of man as the scientist or engineer. (pp. 494–95)

One of the most outstanding questions left in my mind is with regard to the practical functioning of the æsthetic component as it is described. Northrop would probably reiterate his statement that the Western mind is not trained in the field, yet the question still remains. For example, what would have happened if Northrop had used music as his field of comparison of the æsthetic and theoretic? Which would have been æsthetic—Frank Sinatra, or someone like Pinza or Gorin? Certainly Sinatra is more primitive and the Bobby Soxers evidence some sort of immediate apprehension, yet the classical music of the Italian opera is illustrative of the little æsthetic component remaining in Western culture. . . .

This and other questions lead me to believe that Northrop's dependence upon classifying the basic differences of East and West as being æsthetic and theoretic, is too neat. This position also calls for a far wider comprehension of philosophic knowledge than the ordinary individual in either culture possesses. It looks as if Northrop stopped when he got to the place that fitted his preconceived notions, for he was able to trace the Oriental culture back to its dim beginnings and find that it is æsthetic in nature, and that all of the East is basically the same in spite of apparent differences. But in tracing the Western culture he found its roots in Greek origins. One is made to wonder if at some place in the beginnings he could have found that even the Western theoretic component emerged from æsthetic roots.

Northrop is able very neatly to cause peace and good will among all men by philosophically eliminating the sources of conflict. This "armchair" sort of reasoning does not affect the man on the street. It is all very nice to be able to resolve such major problems in such a manner, but what will really happen? No adequate provision is made for the workings of human nature. His theory might work if all men were philosophers and would sit quietly and reason themselves out of difficulty. In fact, almost any theory could be made to work in that way, but when men are hungry and some are greedy and most of them don't have an overall understanding of world affairs, it is quite possible that such a theory will break down in practical usage even if the philosophy is sound.

Religion, according to Northrop, should fall mainly in the realm of the æsthetic. Because the Orient is more æsthetic than the Occident, it also follows that they are more advanced in matters of religion. This is not necessarily true, for even in the æsthetic there is a choice of materials to be discarded in arriving at the pure conception. It is conceivable that if one chose to discard different materials he might arrive at a different point. In other words, this process of negation in reverse should also have more than one possibility.

This may be illustrated by the American Negro. Probably this group has come as close to combining the primitive æsthetic component with the theoretic component in religion as any group so far, yet neither Northrop nor anyone else seems willing to say that their expression of religion is the most satisfactory for our day.

Another question arises. It is affirmed that the æsthetic emphasis of the Orient has caused its lack of advancement in science. If this be true, will it be able to maintain its æsthetic conceptions while acquiring the theoretic? Also, if the East and West are distinct but complementary, can there ever really be a synthesis of the two cultures, as Northrop says is necessary?

Northrop has been very critical of Protestantism, charging it with being the instigating force of wars of conquest. He also laid particular stress upon its theoretic nature. It seems possible to believe that Protestant Christianity is theoretic,

ot by nature but by association. Certainly hristianity has and is standing firm gainst materialism and has emphasized e spiritual content and values as that hich is most thoroughly good. If Chris- anity is not theretic by nature, then there no need to replace it with some æsthetic nception of religion, for Christianity uld be at home in an æsthetic culture well as in a theoretic culture. . . .

The major thesis of the book—that East and West must meet, to the mutual advantage of both—is correct. Much of the method of correlation is probably true. Yet there are enough questions of the type indicated that the general impression of Northrop's theory is unsatisfactory. This feeling is admittedly more intuitive than experimentally verified.

Statement on Congregationalism

Dr. Sidney Berry Speaks!

In the November issue there was a atement on the nature of Congrega- onalism which came out of the meeting t Bournemouth last summer. In *The hristian World* (London) January 1st, r. Berry, the Secretary and Moderator f the Congregational Union of England nd Wales and executive designate of the nternational Congregational Council, has is to say to Congregationalists around e world:

"I want to bring before all the readers of this Union page a very important document which I sent out to all Congregational Unions throughout the world. It is a document prepared at the International Congregational Conference at Bournemouth in July. At the very beginning of our discussions we were brought up against the question as to what the principles of Congregationalism are, and what it stands for in the world, and a little sub-committee of that Conference, including men who take such different points of view as Principal Micklem and Dr. Peel, produced this document, which the whole Conference gratefully accepted. At the present moment it has no more authority than the Conference itself, but it is being sent out to all the national Congregational Unions with the idea that when the full International Council meets in Boston in 1949 some such statement as this, with any alterations or amendments, will have the whole authority of the Council behind it.

* * *

"We are so often engaged in discussions as to the principles of Congregationalism that I should like readers of *The Christian World* to have this statement by them and to make it the subject of discussions at Church Meetings or in any church groups, and I suggest that for that purpose you cut this page out and keep it and for local discussion have it copied so that all those taking part in the discussions can have a copy before them. If any church wishes to include it in its own local church magazine, the way is perfectly open for it to do it."

A Service of Consecration and Installation

The Rev. George Loring Thurlow
First Congregational Church, Harwich, Massachusetts

THE SPIRIT of the service is quite informal in keeping in the main with the practice of most of our free churches. Immediately after the Scripture lesson in the evening service the Church Clerk steps forward to the lecturn or pulpit and calls the roll of Deacons, who come forward taking their places at the right of the Holy Table. When they are assembled, St. Paul's words concerning the office of Deacon from 1 Timothy 3 are addressed to them.

The roll of Trustees is then read, who coming forward to the left of the Table are greeted by the pastor with a brief reminder that their office is one of Stewardship, ending with 1 Cor. 4:2.

The roll of the officers of the Ladies Aid is likewise called, who are greeted with a brief appropriate greeting. The officers of the Sunday School, together with the teachers, are called forward to join the semicircle about the Altar; and any other church society which it is desired to include.

When all are assembled, the Pastor reads Romans 12: 3–15, and the following concluding service adapted from "God in the Daily Round" from a Service Book For Young People, copyright by Pilgrim Press is followed.

Minister. Who shall ascend into the hill of the Lord? or who shall stand in His holy place?

Officers. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto falsehood, nor sworn deceitfully.

Then may the Minister make extemporaneous prayer or the following collect may be said:

Minister. Let us upon beginning our labors seek the help and favor of Almighty God.

Officers. Direct us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy Holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.

Minister. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you, and that the temple of God is holy, which temple ye are; therefore so glorify God in all things which pertain to your body both as to be an example to others and that ye loose not your own soul.

Response, officers and people. First stanza, hymn "O Jesus I Have Promised."

Minister. I therefore beseech you that you walk worthy of the calling wherewith ye are called, with lowliness and meekness, with long suffering, forbearing one another in love as become brethren in Christ Jesus, our Lord.

Response, officers and people. Second stanza, "O Jesus I Have Promised."

Minister. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.

Response, officers and people. Third stanza of hymn, "O Jesus I Have Promised."

Then may the minister call upon a Deacon or other of the officers assembled at the altar for extemporaneous prayer followed by The Lords Prayer and the following unison prayer:

O God, who hast commanded us to become perfect, as Thou, Our Father, art perfect; put into our hearts, we pray Thee, a continual desire to do Thy will. Teach us day by day what Thou wouldst have us do, and give us grace and power to fulfill the same. In the name of Jesus Christ, Thy Son, our Lord we ask it. Amen.

Minister. The Lord bless thee and keep thee. The Lord make his face to shine upon you and be gracious unto you the Lord lift up his countenance upon you and give you peace. Amen.

(The officers return to their several places in the congregation).

The Sermon of the Occasion follows

Concerning Future Baccalaureates

The Rev. Fred R. Morrow
Orinda, California

PARTICIPATION in baccalaureates and graduations of public schools and colleges is one of the minister's signments which he too often "muffs." anted that public education may thus rendering lip service to religion and owing a sop at commencement time to e church community, it is still a good stom for the schools to invite the min- ers to be present and vocal when their ung people graduate. For one thing e church's own youth are, in varying oportion, among the graduates. Fur- ermore, the occasion is one of those ucial points for parents when the recog- tion of God is natural and wholesome. is the only time that some of them er hear a prayer or a sermon. Is that ot reason enough for the minister to ke the invitation seriously?

No occasion calls for more careful and ecialized preparation than a school bac- alaureate or commencement. Surely the ord's counsel not to "be anxious before- and what you are to say" is not intended or those who have a precious few words ith young graduates and their parents. t is no time to paw around in the barrel. f an old outline is used we ought to eclothe it in the flesh of new thought and hrase. Academic pretension has no lace. We speak at such times to youth, imply, concretely, and in terms of real ife. If we do that, both faculty and par- nts will come along. The man who tries o make an impression or display his earning will usually flop. Abstract dis- sertations, however astute, will make twenty minutes seem like a fidgety hour.

This is the time to speak directly and earnestly to people without screening the personality through a manuscript. Our preparation should include such familiar- ity with the script that voluntary or in- voluntary departures from it can be taken in stride. What freedom and effective- ness is thus gained can only be proved by trial.

Some brethren look upon such occa- sions as evangelistic opportunities. Such they are in truth, but not for such pro- longed and stereotyped appeals on behalf of Jesus as some of us have suffered through. The most fitting and effective evangelism at commencement time is not explicit but implicit. It is the commend- ing of the faith by the minister's wisdom, humor, brevity, and by the relevance and nobility of the truth he speaks. Specific doctrinal exhortations are in place in one's own church where no one need come un- less he wants to. Public occasions in schools require emphasis on the common elements of faith in the community. Roman Catholics, Jews and others are there. Need we offend by imposing a vocabulary? This does not mean that we ought to "water down" our convictions, or syncretize, or strive toward least com- mon denominators. It does mean we have big enough convictions to endow what- ever we say with the practical essence of our faith. Do we not often preach from the Old Testament in our own pulpits? Are not the words of Jesus relative to God and life equally honored among Ro- mans, Jews and Protestants, equally needed by all?

What has been suggested in relation to baccalaureate sermons and commence- ment addresses is applicable to the pray- ers and benedictions we are called upon to contribute. Brevity is virtue. I recall a brother pastor who preached an eight- minute prayer of invocation to a state col- lege commencement crowd. Three thou- sand students, faculty, parents and towns- people stood first on one foot, then on the other, listening to a resume of Lu- theran theology. Surely there is a place for all things. At other times I (and you too, brother) have heard pastors utter prayers, obviously extempore, that re- duced the great sublimities to the great inanities. A little prayer on a school plat- form CAN be very significant. But it

should be modelled after the directness and verbal economy of the prayerbook. Let us write them carefully, prune them judiciously and then if possible pray them with the freedom of a saturated memory.

As for the benediction, let us once more avoid the trinitarian stereotype. We have abundant chance to dismiss our own congregations to the care of the Father, Son and Holy Spirit. Yet sometimes, yes often, the Psalmist or the patriarch gives us our closing words. Why then in the mixed company of a community ceremony should we not use a benediction as dear to us as to our Roman Catholic or Jewish neighbors? "The Lord preserve thy going out and thy coming in . . ." or "The Lord bless thee and keep thee. . . ."

On these public occasions the minister is subject to a special discipline and stands before a special responsibility. Having lived among his neighbors as generously and wisely as he knows how, let him come to his little commencement chore with all the consideration and human concern he customarily has for those among whom he labors, giving it his inspired best and honoring his Lord by the sensible, devoted quality of his total spirit.

"When I Retire"

The Rev. Lawrence A. Wilson, D.D.
Pasadena, Calif.

SOME years ago I was asked to contribute to a symposium to be entitled, "What I Intend to Do When I Retire." The symposium was slow to appear. My own contribution had been detained, as apparently had others. Ultimately the reason for this delay was disclosed with unmistakable clarity by a verbal blast from the vehement pen of an aggressive minister who had ably served in a number of significant pastorates. He wrote in effect that, thank you, he had no intention of retiring. He was not ready for the shelf yet. He resented the undiscriminating tyranny of the calendar. Here he expressed the attitude of all of us delinquents. We had in mind the Actuarial Statistics showing that our average life expectancy had been advanced since the formulation of the retirement and annuity plans for Congregational Ministers. We were wondering why if the average life expectancy had been advanced, the years of active life should not be lengthened apace. But we had missed the point, for the wise and discriminating editor had asked what precisely would be the kind of ACTIVITIES we would pursue after retirement, not what form of leisure we were expecting to enjoy.

Most of the ministers I know are expecting to continue some form of activity after leaving the regular pastorate. They did not agree with the former pastor of a metropolitan church when, years ago, he stated that a minister who had invested much of his life in a certain church has acquired a vested interest which it is his right and duty to hold to. No one of us pastors is disposed stubbornly to cling to his present position until his grip upon it is relaxed from sheer weariness. We are inclined to agree with our moderator, Dr. Albert Palmer, who suggested that a man on retiring from a pastorate should immediately take up a task of radically different type. Dr. Palmer, by the way, has ably demonstrated his thesis by his splendid new venture as Radio Minister of the First Church of Los Angeles. The vehement disclaimer of any intention to retire to whom I referred, did himself turn from the pastorate on approaching retirement age, to be a Young People's Secretary, a new office in which he had the enthusiastic cooperation of Congregational young people everywhere.

Precisely, it is my proposal to prepare myself to a be a "Minister of Visitation." I shall be glad to be freed from the re

onsibilities of preaching and administative work so that I can devote all of y time and energy to calling. I expect be a ministerial counselor in homes at e point where problems arise, problems hich are not usually brought to the pas-r's study until they have become aggrated. As a pastor, I have learned how eat an asset to the church is a man who keep in vital personal contact with the rish through calling. I shall hope to be ch a Minister of Visitation as I have ways wished to have on the staff of my urch. I shall devote my time to calling widely-extended parishes in which there e many members on the edges of the urch life and with whom the Church s lost personal contact. I intend to adress myself to the luke-warm member, ke the one who recently said, "I lost inrest in the church, so I became inave." I shall undertake to lead such a ne to see that, on the contrary, he first ecame inactive and that consequently he st interest. I shall be able to call to his ttention some appropriate group in the hurch whose activities will surely interst him. I shall strive to meet the needs f those who are socially maladjusted by ffording them vital contact with some eighborhood group organized among the hurch members living in that neighborood. I hope to have the answer for the erson who complains, "Nobody from the hurch ever calls on me except to ask for oney." As a matter of fact I have found hat a friendly call, without ever mentioning money, results in a quickening sense f financial responsibility, and in a check rriving in the next morning's mail.

And now from the viewpoint of the Pastor what helpful service would a Minister of Visitation render?—First, he can act as a shock absorber for a hard-pressed pastor, saving him from unfair criticism by calling on chronic complainers. He can also render therapeutic service to the complainant by tactfully affording him opportunity to give vent to the poison through a gentle sort of spiritual catharsis. In order to be more effective in such a healing ministry, a Minister of Visitation might well take refresher courses in psychology. He would be ill advised, however, to entertain any thought of hanging out his shingle as a Psychiatrist. He would better extend a spiritual ministry to total personalities in a way in which the general practitioner cares for the entire physical body.

This work of Visitation is like rolling a snowball—one effective call would disclose many cases of need and more prospects to call upon. The Minister of Visitation would be pursuing a practicing profession rather than a learned profession. Calling would occupy him fully without resorting to pulpit work and without attaching himself to a desk in an office.

Every minister knows how a church could be much more effective by adding to its ministerial staff. Churches, on the whole, also realize that to meet the needs of this complex age, a larger staff is necessary. To meet the situation a church generally calls an Assistant Pastor. He turns out to be a young man who contributes new life and ideas to the church. He will be commendably enthusiastic, but will probably be ambitious to preach and have a congregation of his own. Calling, he will regard as small chores. He will take more interest in grinding the mimeograph and stamping envelopes than in ringing door-bells.

Many churches will feel the need for a young people's worker. Such work is surely needed. The Minister of Visitation can help in the youth program by enlisting the cooperation of the entire family, both parent and youth. The Church is the one institution which includes whole families in its program. It does not break up the family group into isolated segments according to age. The minister of Visitation, by his frequent and faithful calls upon the whole family, will act as the Coordinator for the Church in its inclusive program for young and old, in the home.

Commissioning Service
for Delegates to the General Council

Used at the closing session of the Southwestern Ohio Association

Surely each one of us here cherishes deeply the privilege of being a member of the "household of God," for all that it means in our own personal living and in our ability to serve in Christ's Kingdom. To a large extent, our efficiency for Christ, as individuals and as Churches, depends upon the vitality of our fellowship with the larger body of Christians; upon being well acquainted with the world-wide program of our Churches; upon an active support of the various phases of this program. It depends upon the thoroughness with which we avail ourselves of the helps which can come to us in our individual Churches from the Association, the State Conference and the General Council with its various affiliated agencies.

One way in which we can strengthen our ties of fellowship and increase the effectiveness of our Church's program is to have voting delegates represent us at the General Council Meetings. Approximately every 1000 Church members are entitled to one voting delegate. The Churches in this Association have nominated delegates and alternates to the meeting at Grinnell, Iowa, next June. This after noon, the Association elected the persons named. At this time, I would ask the newly elected delegates and alternates who are present to come forward to be commissioned. (Please bring a hymnal with you.)

Reading of the names of the Delegates and Alternates:

You have been highly honored by the Churches composing the Unit to which you belong by being selected as the delegate, or alternate, to the General Council for a term of two years, beginning with the opening session of the Grinnell meeting. At that meeting, you will be privileged to fellowship with fellow Christians from various parts of these United States and from other sections of the world. You will receive firsthand reports on the world-wide program of our Churches, and you will have an opportunity to help formulate plans for the future. And then, home from the meeting, yours will be the privilege of sharing the inspiration and experiences thereof with the Churches which you represented.

* * *

You, who have been chosen delegates: Do you purpose, under God, in so far as in you lies, worthily to represent your Unit of Churches at the General Council meeting, and to use the knowledge and inspiration therein gained to help foster a vital program in the Churches and in the Association? (I do.) In the name of the Southwestern Ohio Association, I hereby commission you as delegates to the eighth regular meeting of the General Council of the Congregational Christian Churches.

You, who have been chosen alternates: Do you purpose, under God, in so far as is humanly possible, to hold yourself in readiness to be a delegate to this meeting in case the one elected as delegate is not able to attend, taking upon yourself then, the duties and privileges of a delegate? (I do.) In the name of the Southwestern Ohio Association, I commission you as alternate delegates to the eighth regular meeting of the General Council of the Congregational Christian Churches.

Eternal Father, look down with favor, we pray Thee, upon these, Thy servants. granting them wisdom and health to fulfill these pledges before Thee made. May Thy Spirit dwell upon each one, and upon our Churches, enabling them to know the truth and to do Thy will, through Christ, our Master and Saviour. Amen.

Homilies and Potatoes

The Rev. Max Strang
The First Church, Dubuque, Iowa

ABOUT the year 1873, on an April day, Reverend Johnathan Brierley, when pastor of the Congregational church, Great Torrington, North Devon, wrote in his diary: "Read South; planted potatoes."

The authority which records the confession adds: "The manse had its garden, and sometimes Brierley found physical exercise and relaxation from study there" an experience oft repeated by many scholars and homileticians. But, *why* did Brierley, having read South, go into his garden and plant potatoes? Was it mere coincidence that on the particular day on which he read South he also planted potatoes? Did economic determinism compel him to plant potatoes that particular day? Or, perhaps the moon's phase was just precisely right for planting potatoes that day—some gardeners, you know, do plant potatoes "in the moon"; did "J. B."? Of course, it may be that back of this entry in "J. B.'s" diary there is simply the suggestion of how he got up mental steam. If Shakespeare went a little far in asserting that there is "good in everything"—though for that, too, he had warrant of Holy Writ—he was not first, not the last to find "sermons in stones, books in running brooks. . . ." It need not be thought a thing incredible, then, if homilies should grow along with the planting and hoeing and harvesting of potatoes.

The breezes of inspiration are uncertain and vagrant—one may not be conscious whence or why they flow. One man has said to write best when seated before an open window, through which the winds of winter blew, his feet immersed in a pail of water which the maid kept comfortably warm—a metereological circumstance which prevented stuffiness in the author's head as well as in his sentences. One could ask for nothing better than a clear head, and "heads," for a sermon. Then, there is the story of Schiller. Goethe called one day when Schiller was out. He sat down at his friend's worktable and after a little, feeling faint, he detected an unpleasant smell, which he traced to a drawer of Schiller's desk. Opening it, he was astonished to find that it was full of rotten apples. When he had recovered himself at the window, Frau Schiller explained that her husband insisted that his desk drawer he kept full of rotten apples, "because the smell did Schiller good, and he could not live or work without it."

Whether it is Schiller's rotten apples, or Buffon's cuffs, the opium of De-Quincey and Coleridge, the black coffee of Balzac, or the gallons of tea of Dr. Johnson, the results seem to be the same. Dostoyevsky, it is recorded, could write only in absolutely clean clothing; a spot on his linen, or a smutch on his garments, had the offensiveness of physical contamination. One man could write well only at the top of a sheet of paper—when he got part way down the sheet what he had already written distracted his attention to the point of confusion. Marcus Dods is said to have written his lectures and sermons on paper of a peculiar shade of blue, there having been something in that particular color especially conducive to ease and clarity of composition. He enjoyed the act of writing—"the exercise of the pen is a pleasure to me," he confessed; while to Frederick Robertson pushing a pen was intolerable drudgery. W. H. Prescott, nearly blind, composed in his mind whole pages at a time, as he walked or rode. He could often carry in

his mind as many as three chapters of one of his books, seventy-two pages of printed text. One chapter he remodelled sixteen times before committing a word to paper." It is said that every morning, in the dead of winter, to wind himself up for the day, he mounted his horse and rode to Jamaica Plain to see the sun rise from a certain hill—a variation upon the Diogenean technique. And, to be sure, there was that path in the garden at Olney, with a "sun parlour" at the farther end of it, where Cowper made squirrel houses, rabbit hutches, and bird cages; and from which flowed those "Letters," which Coleridge called "divine chit-chat."

So, the riddle is still unsolved. South, in all conscience, could be provoking. He is said to have hated the Puritans with a blind and undiscerning hatred; and, "J. B.," being a Nonconformist pastor, would be pleased no end with that attitude. South was said to have an unchristian bitterness, and an unseemly wit; to be a man of intolerance, inveterate prejudices and vehement partisanship, of bilious scorn and derisive sarcasm.

Perhaps South had justification for such choler. He may have been moved to rancor by the spectacle of the mock-solemnity of unconsecrated cardinals, confusing Genevan bands and pectoral crosses in a theological pot-pourri, destitute of bell, book, or candle; or by the Pickwickian fussiness of bishops without crosier, cope, or miter; or by the smirking Barahaminism of sons-in-law, of black-slapping cousins-german, or fawning nephews, whose preferment rested upon consanguinity or liturgical flummery, rather than upon competence; or by the amphisbaenic jabberwocky of ecclesiastics, devoid of intellectual honesty or moral valor.

It is just possible that, on that particular April morning, "J. B." read a passage from the Canon of Christ Church, in which that testy gentleman let such holy shenanigans have both forensic barrels; and there was nothing left for "J. B." to do, if he were to avoid apoplexy, but to hie himself to his garden, and with recalcitrant soil, and potatoes, which "having eyes see not," as foil, divert his own ire.

That isn't the whole story. The chaplain-in-ordinary to Charles II could evoke, also,

"That blessed mood
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened."

Samuel Johnson said that South's discourses had in them "Whatever wit and wisdom could put together"; and that "the best way to praise him is to quote him.

So, on that April morning, "J. B." may have read a passage which carried the overtones of

"Infinite passion, and the pain
Of finite hearts that yearn";

which brought to him

". . . the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused";

and he knew more surely than ever that,

"There are flashes struck from midnights,
There are fireflames noondays kindle,
Whereby piled up honors perish,
Whereby swollen ambitions dwindle,
While just this or that poor impulse,
Which for once had play unstifled,
Seems the whole work of a lifetime
That way the rest have trifled."

Make of it what you will, there stands the writing: "Read South; planted potatoes."